[left for war. March/25]

descendants. The same rule applies to (A), rapids suitable for olachens* good places for siltcums &s. People often sought to marry their &s into good solobums, & if a F was about to (it sometimes) be would slip [illegible] with a convenient [illegible] bind himself to so & so's to sol'clum. Afterwards if a B or F wanted to hunt on his DH's land (or fishing place) he could do so, by first asking permission. The solobum was not his but he had a clear road to it. The same rule applies to bee marriages.

Quite often a friendless old B or F will (B) has smaus land etc to a person who has befriended him in such a case often one regrets they are not bound to be agreed. In Bella Bella W s are (B) willed, but not so with us.

Solobums are sometimes entirely given away. Thus a T canoe people give to a Bella Bella g as a slave. At T she escaped, & fled up river in hope of connecting with a BC s. J's NF discovered her when he was hunting beaver, & carefully looked after her for a rest of his hunt, finally returning her back to BB. In gratitude her F (a stalcum) surrendered his claim to a BB solobum named (C), below 9 watns, which (had there been no white men) would have become Bella Coola land. (C) was where a BB stalcum's first ancestor had come to earth, but he entirely relinquished all claim to a place, & later his son could not have used it without asking permission of a B C. ~~But later~~

Note (A) 5/17 is a game Bella Coolas give to a BBs, to include those who lived in numerous towns, & most important being — one language.

kwatlna
ɬstaitx (Bella B lang) ɬstömx in BC
(A) ɬlqwiɬa ɬsaw x = Bella Bella, for all
hä'mu
qwiai
nutaun

quite from kamu

(B) no sane man would think of giving away a solotun while he had a family

[left for man. March 25]

~~a BBaptist~~ A soloburn can be transferred without a name — as Kaha without soloburn

There was often trouble re transmission of soloburns. e.g. in case of a Bella Bella soloburn (nutum) though it was lawfully transferred when a BB stalt[illegible] died various people who had at some time or another intruded to his ancestors thought they had rights there. A Bella Bella who had BC blood in his veins asked permission from I's father to use a soloburn & this was granted. But as he was coming away with a pile of beaver skins some BBs slew him. In spite of this I used & had a right so to do.

I say that without soloburns there would have been no sxs-ks, & no trouble. It was the feud disrupted families. I have been at this from various angles & o point is that though a man might transmit a soloburn he really stirred up trouble for o recipient unless o donor happened to be o ultimate last of his family. Otherwise in a generation or so some relative of o donor would try to push o recipient's descendants from o spot. O'ten enough o would think he was doing a good turn, but would forget there would be a baby relative, & this latter would be told by someone & trouble would ensue (B) Sometimes out of friendliness, o would give to another o right to hunt on his land, but this casual permission often caused trouble through being claimed as perpetual. People had no hesi-

L-14

saiyit'tum ~~ts~~ t'i nits aw ~~sub~~ go so'k obs aiyéli haiyéli

sanisuk'komanit'akkotsl~~t~~so ol'dgixdgidgi aiyéli

was'saxs'sopoty a a'tsaw aiy ha

was tum yet sigo yé ti silk'~ ol'dgix dgix dgix

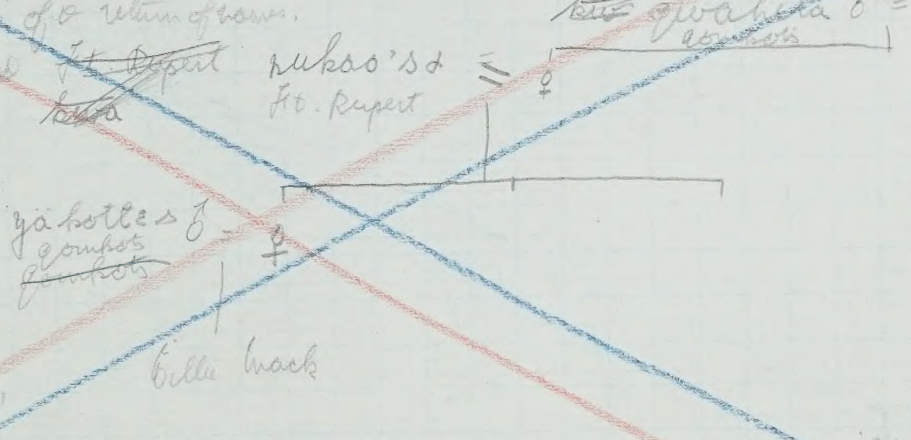
Patrick Anderson

tion in seeking marriages where they could get sololums, thus considered correct + proper, as also to recall pieces of smanistan, whereas now the young men look only for industriousness & beauty in their wives.

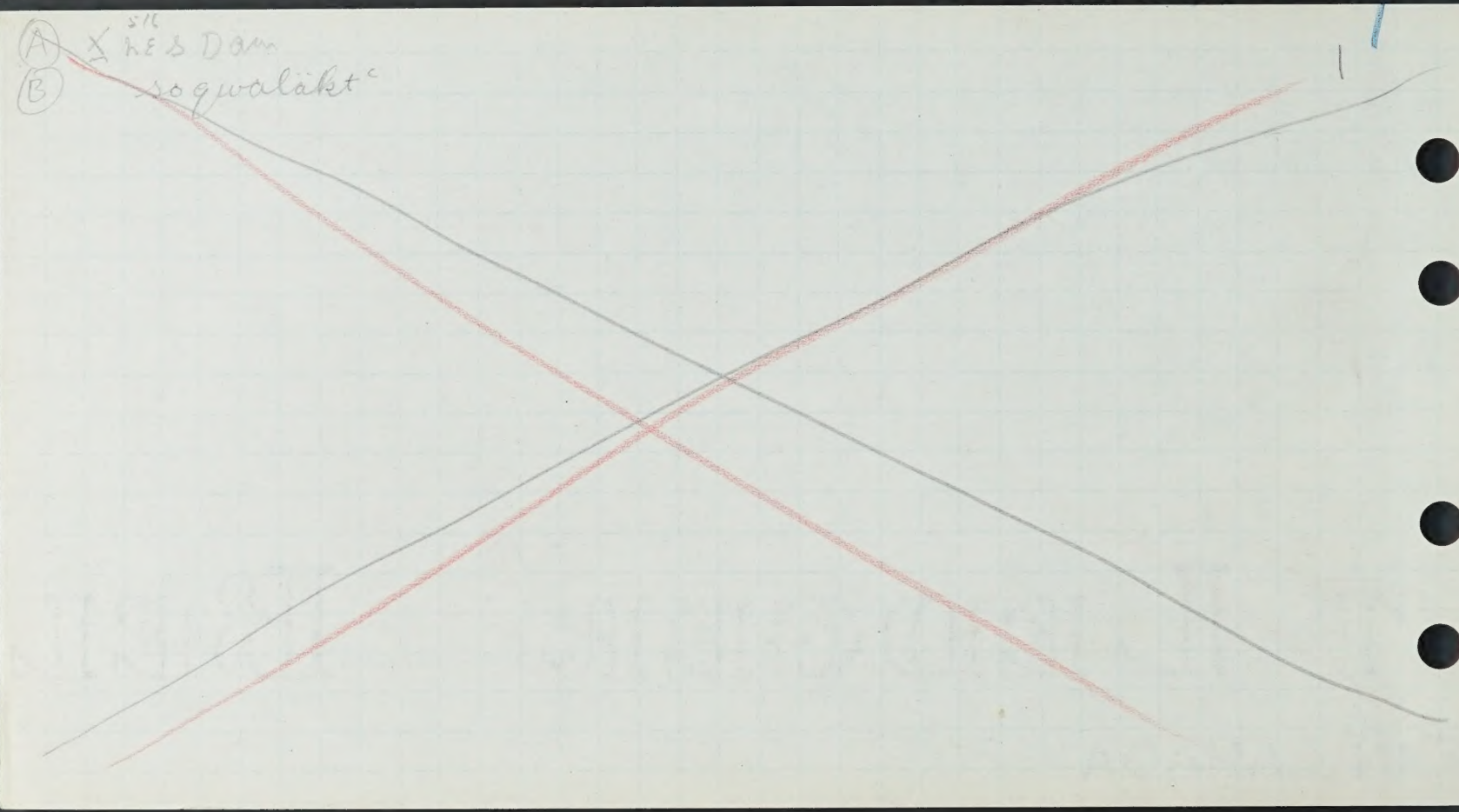
~~Rt Rupert station moved A B C~~

Here is an instance of a return of wares.

When gwahila called his D to go to Rupert with her went many names etc which some of which Yabolla, who was a near relative of gwahila, wished to bring back, & succeeded.



Of some type as sololum is a right to a share in a saltmarsh, or at Kwoquit a right to stand on certain stones to use a xota. A saltmarsh would "belong" to a certain man, but it might be divided into, e.g., 10 sections, each with its name, & these sections would be billable. If a man did not allot such before death his children might squabble over them. All evidence points to mean


A
B
X
sic
HES Dam
sogwaläkt

~~stuff~~ squabbling over rights, but apparently common-sense usually prevailed. Samuel Moody might go & use ~~it~~ Rupert solo, & if anyone said anything to him he could justify himself by saying — "Such is my right." Such use by H via W is called (A)

129 (2) West coppers were traded in from North but long ago both talia & tootsum were very occasionally found in Bella Coola, particularly by hunters who watched this ~~ritual~~. Talia were salmon which turned to copper, whereas tootsum were of heavy metal which was put in a fire and broken out to copper shape. Now no more are found, a sibit ~~being lost~~ lost else-being a smell of men's feet & a taunt of old fire.

129 (3) not close in B C opinion

130 (1) This pipe was made of (B), a hard wood which sometimes protrudes from birch, particularly forming a knot with grained surface. It head was as large as a tea-cup, with 3 radiating ~~lines~~, & was beautifully carved. I believe a design was of an ancient ~~custom~~, transferred to his suit when a tyi wished to show off. No shaman's special significance.

(2) Any carpenter could make a canoe, searching long for a suitable canoe. Sometimes a ~~tyi~~ got tsiwala from Kesmesalan & when so doing long ago.

hote 5 18 squench have ∪ long front legs & short hind ones. They have
ea thumb opposite ∪ rest of ∪ fingers.

hole t i x sc n s t = a game played with bow & arrow, ∪ competitors
trying who can get closest to ∪ mark

hote - ho healing was known for headache, & ∪ only thing done was to tie round
∪ head at forehead like a piece of cloth, ibid, or other material.

tsi'k. ∪ north river at Kinsquit & called tsi tsh^{u}, ∪ people si tsh ∪ m^{x}.
∪ south " " " " hu t^{q} ɛ l (meaning ∪ canyon), ∪ people
sut s t$_{c}$ m^{x}.
to wash snow

In J's F's time ∪ (sut sh) people decided to move to (hutel), & a poor man said,
"We will supplant them, & then kill their dogs" before many years Lucy (hutel) ∂ was
dead, & ∪ (sut sh) people were in their stead. Hence ∪ BC's are afraid to welcome ∪
Kinsquits to Kelta Coola. W M took ∪ lead in objecting & everybody thought he
would die. Ethelly was blotto one day, & said so in presence of Albert King &
Joshua - last week. Willie died.

hote hutsi'x sts-kw^{x}an. ɛ is ∪ Nicholas convay, meaning, "∪ best river";

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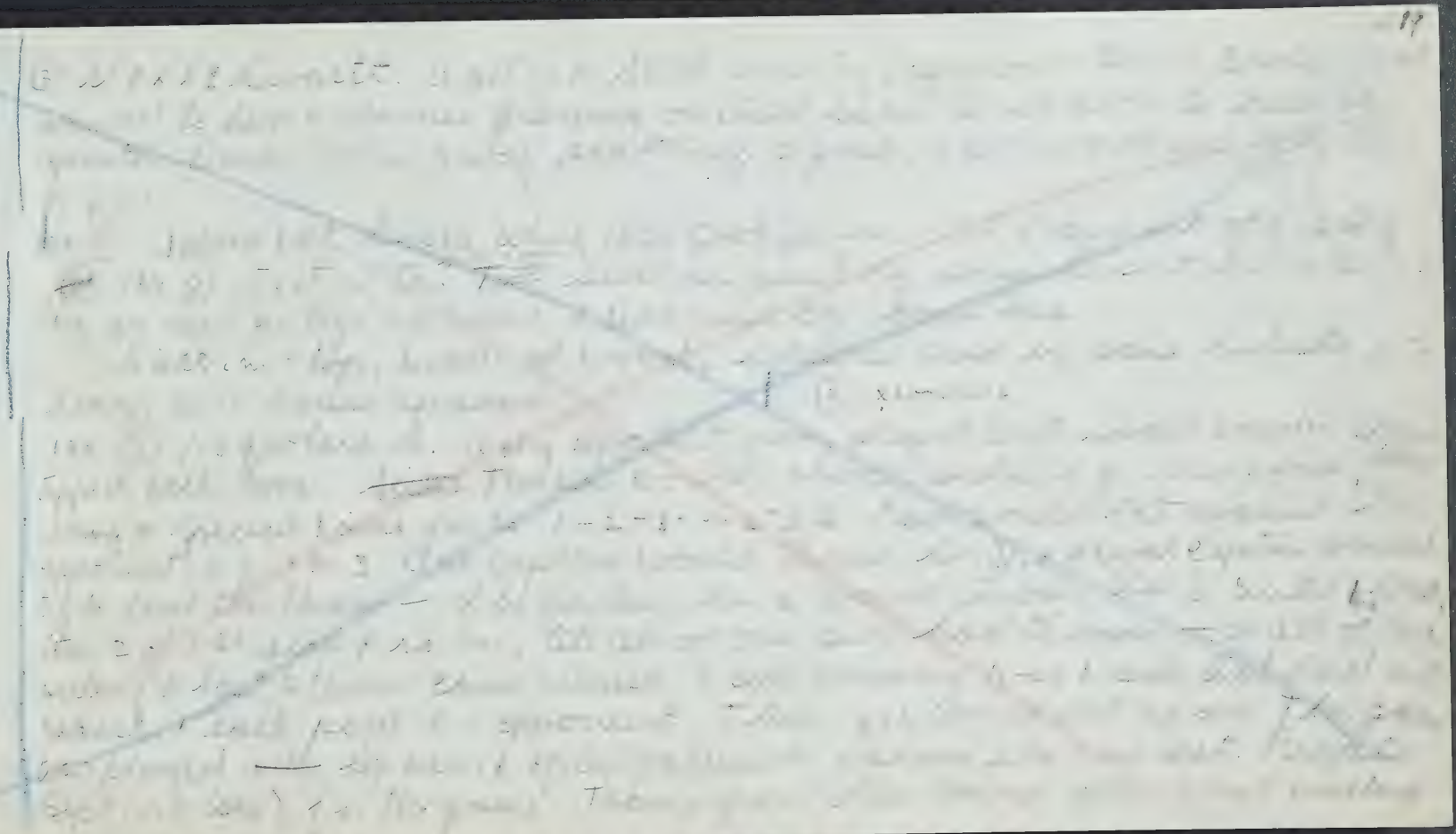

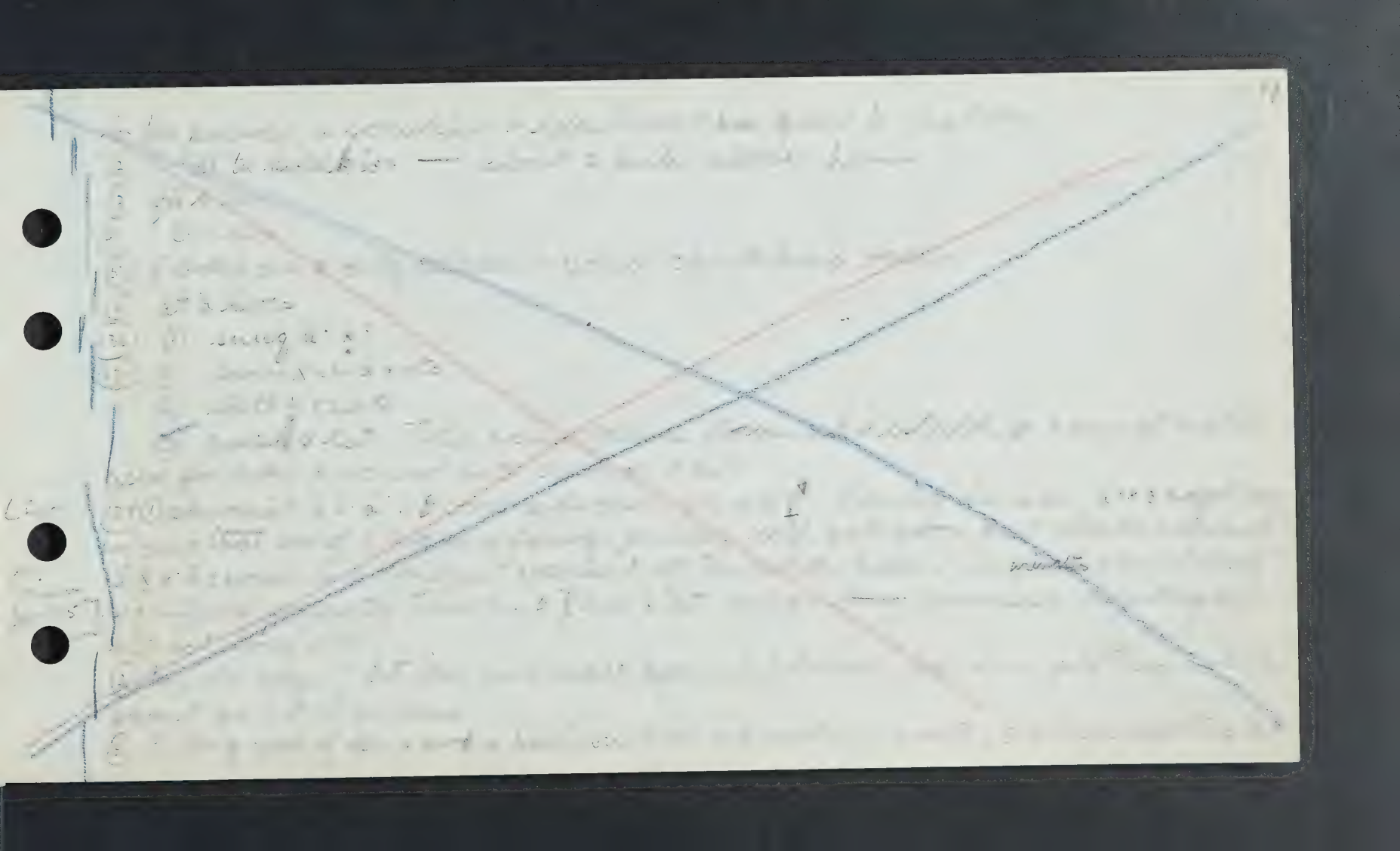

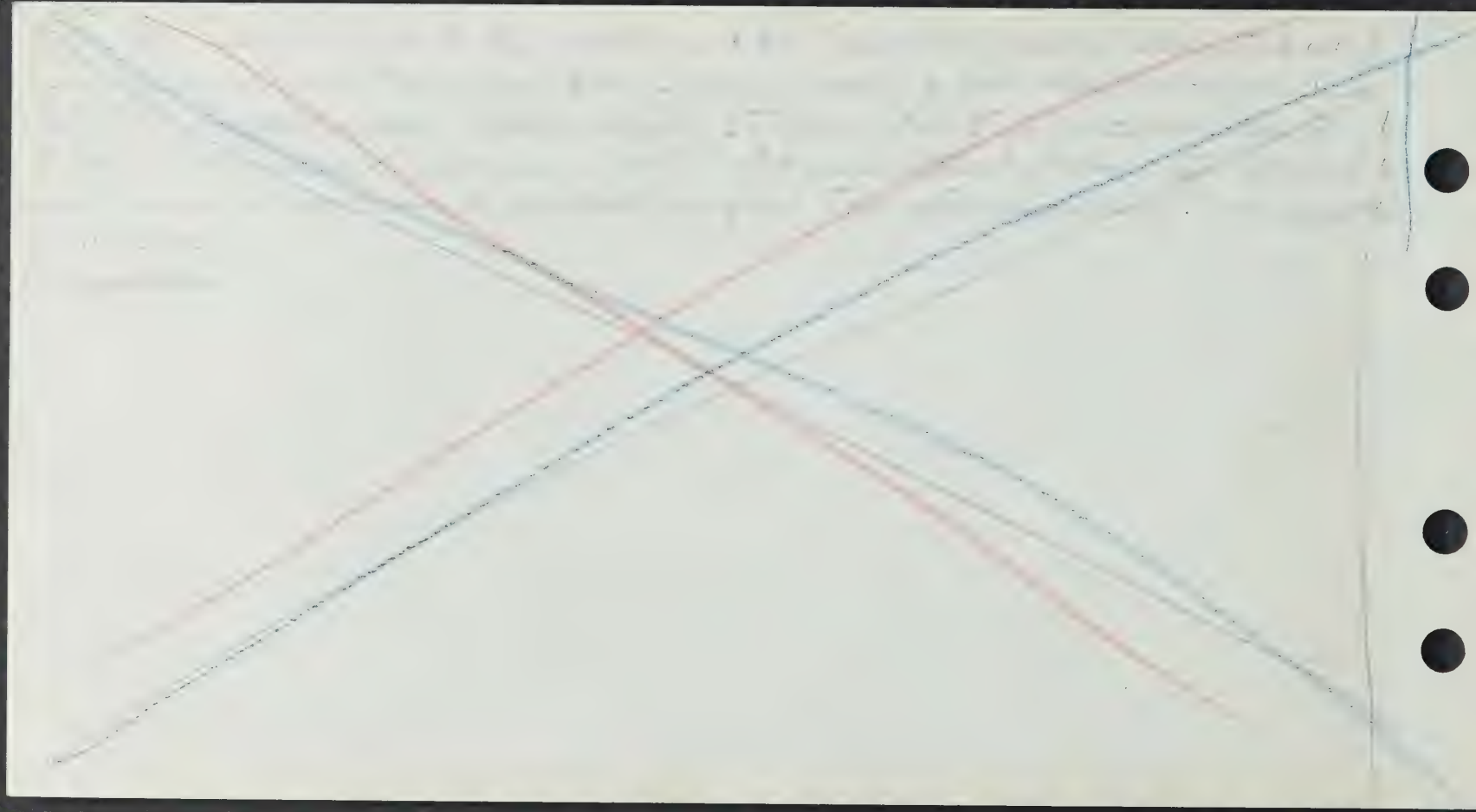

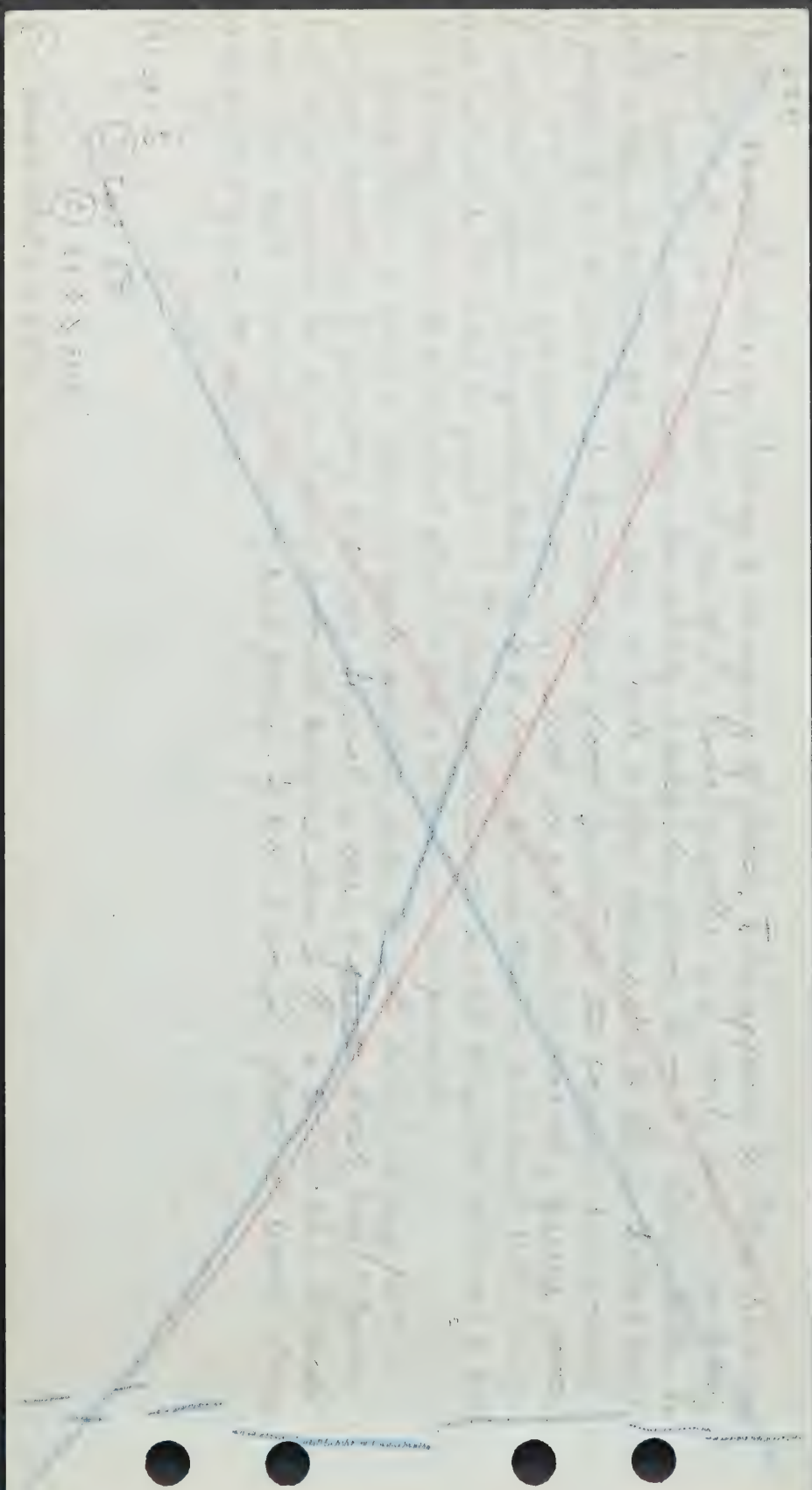

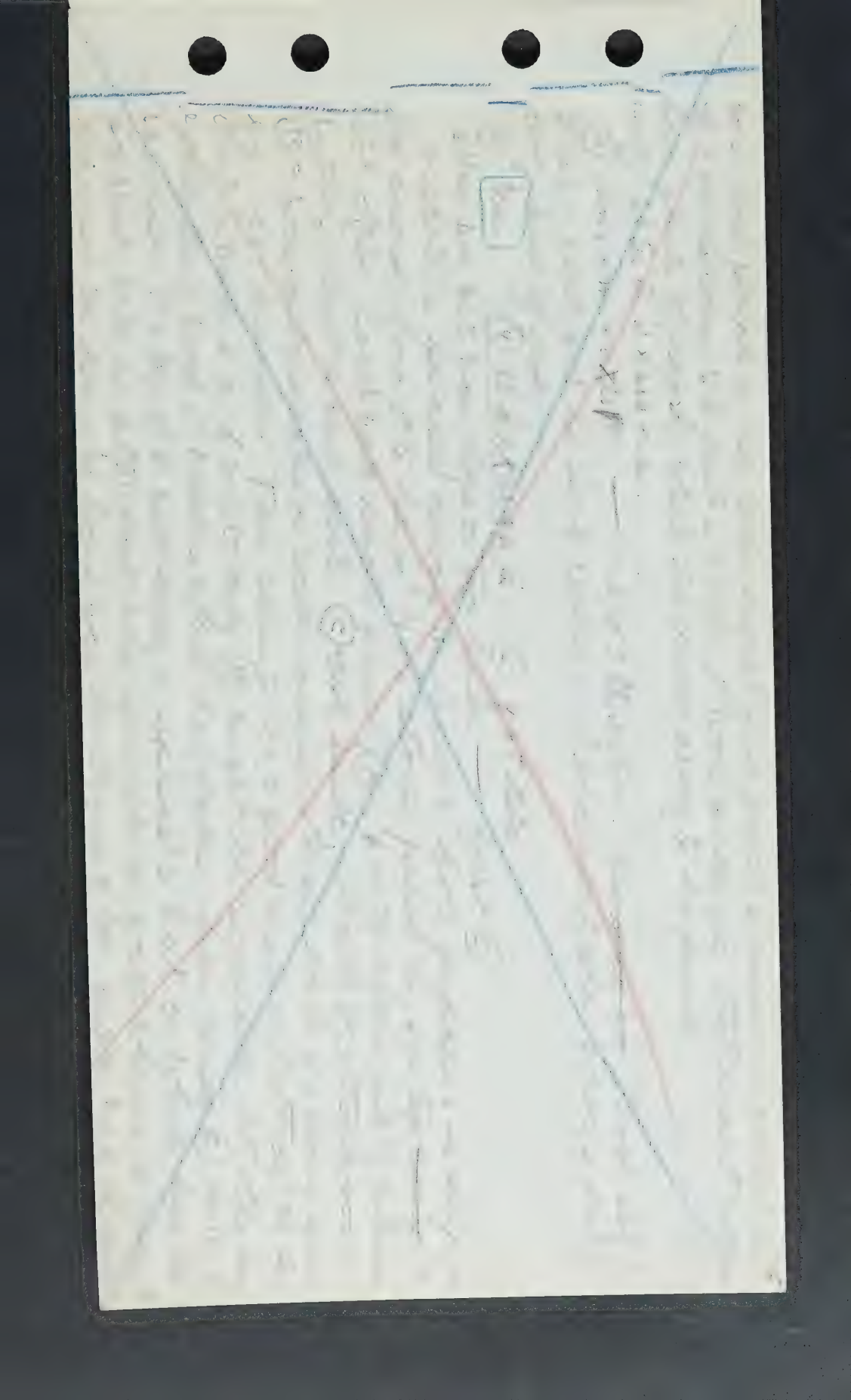

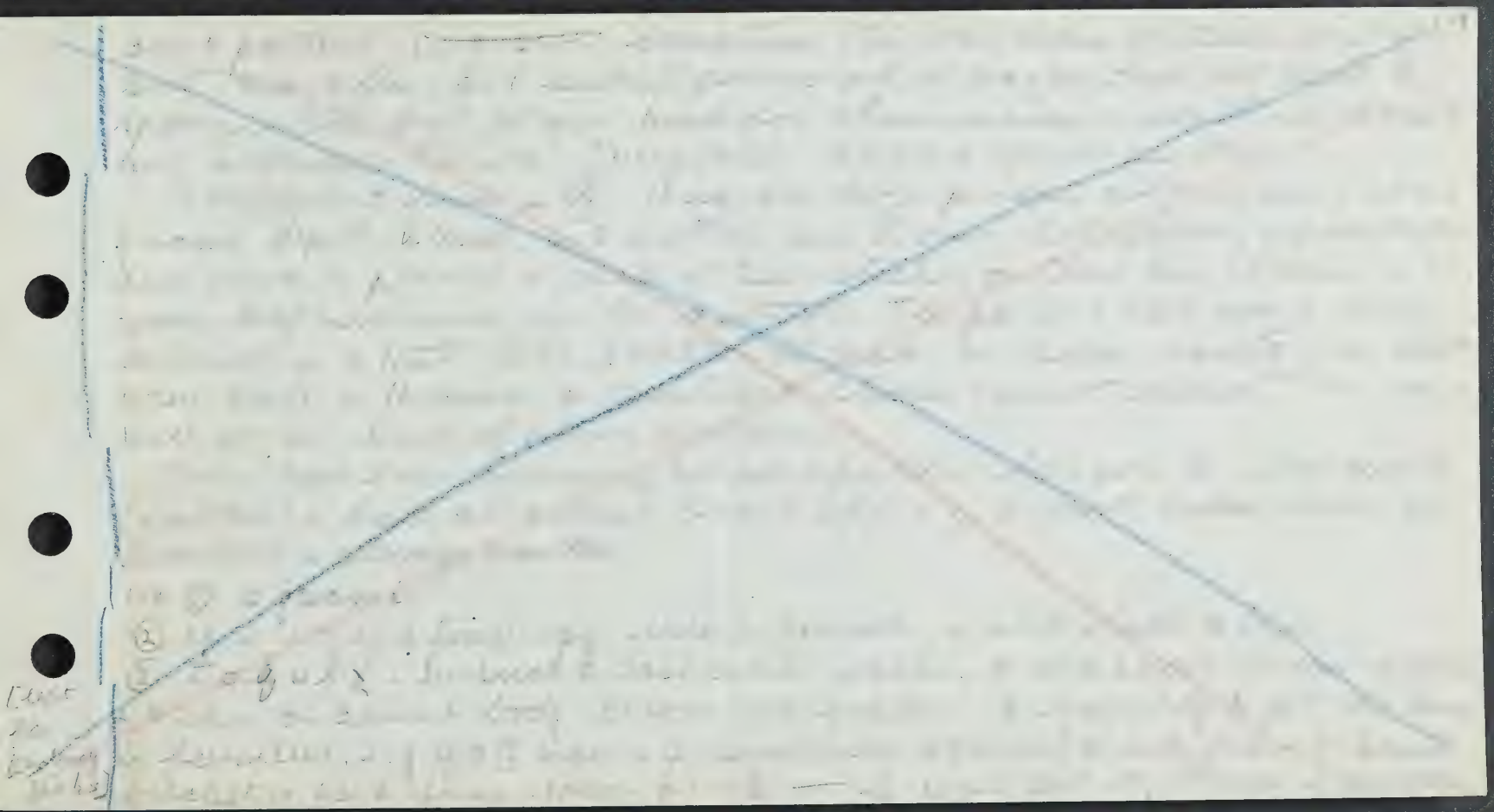

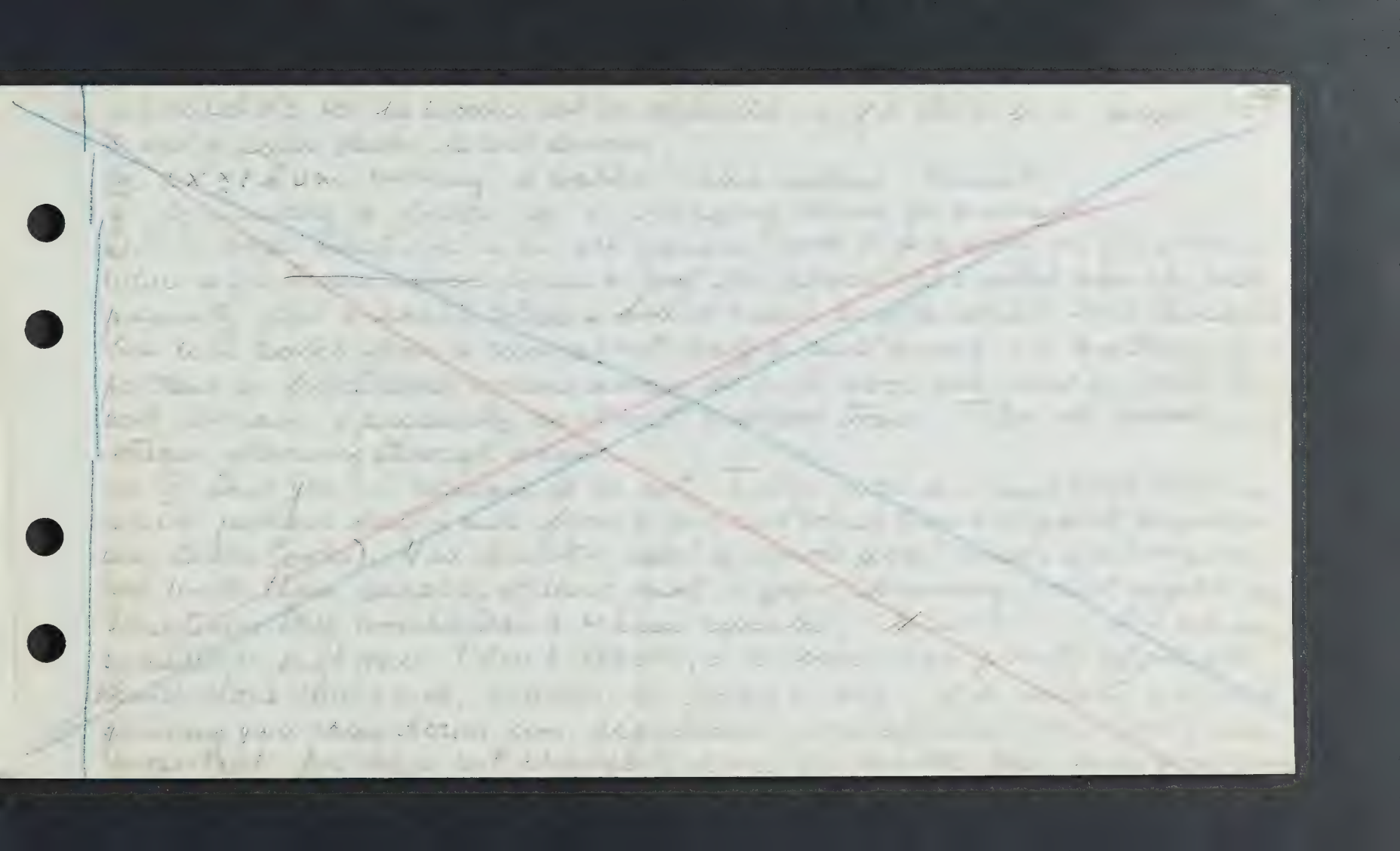

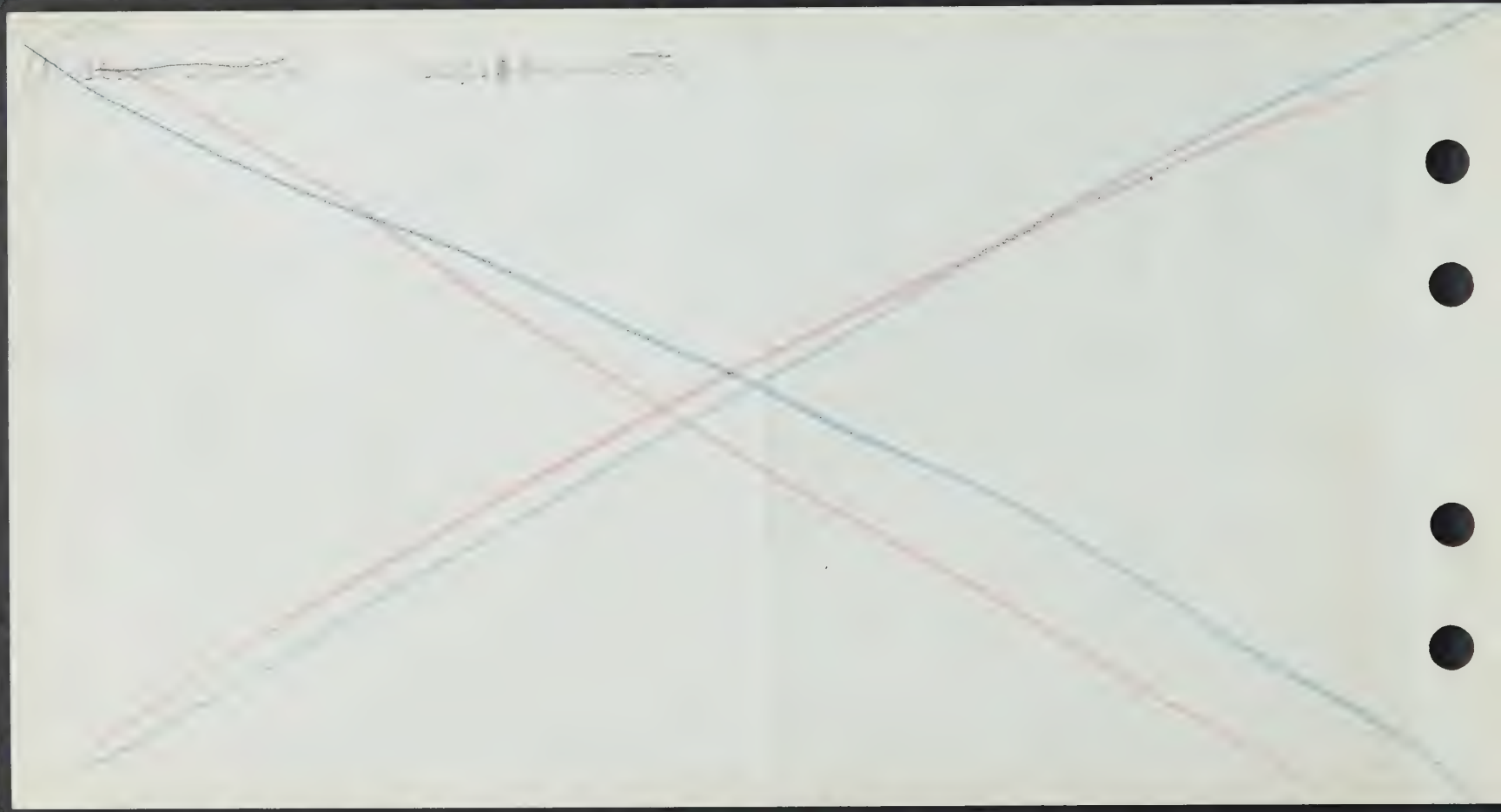

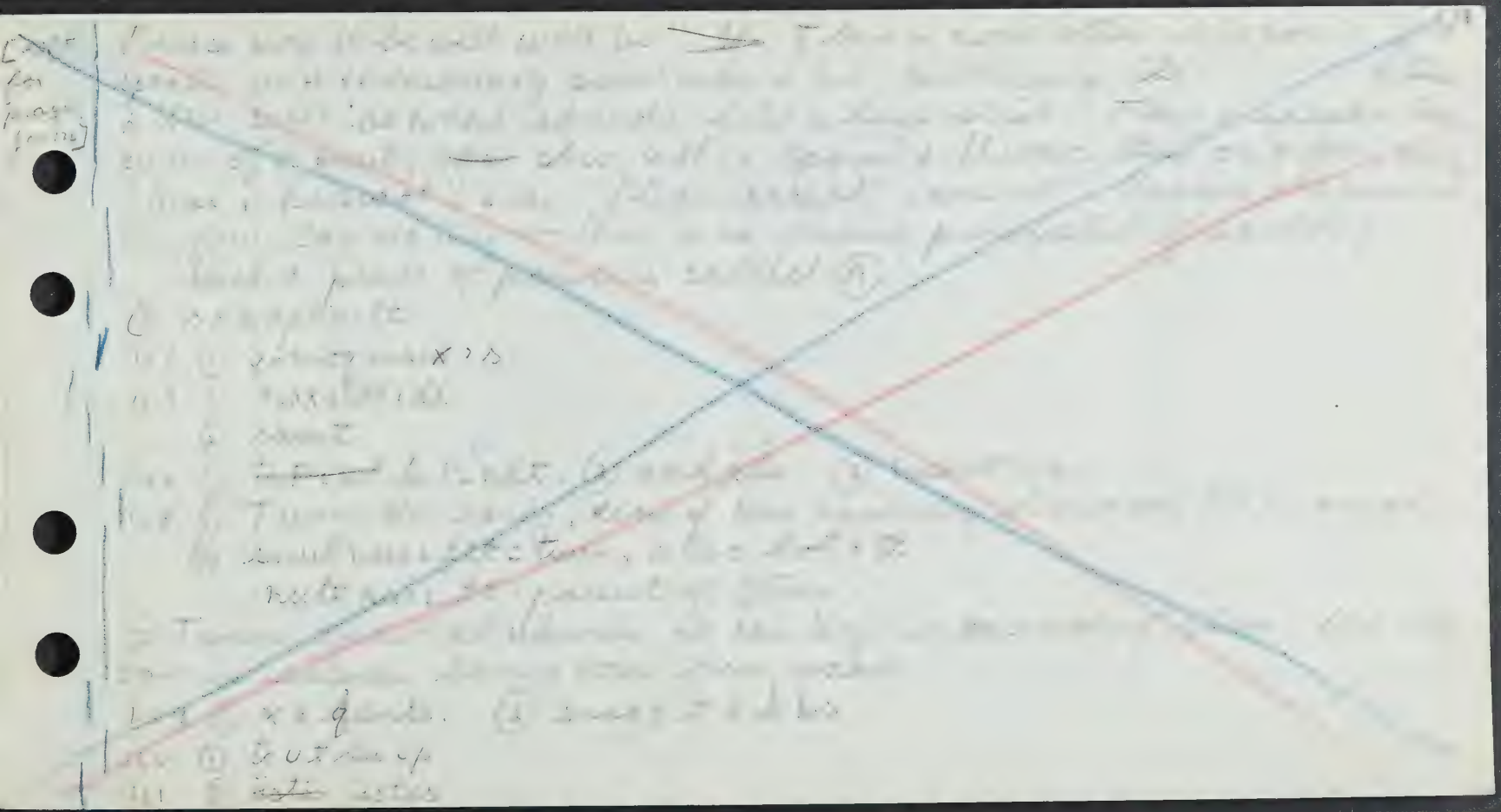

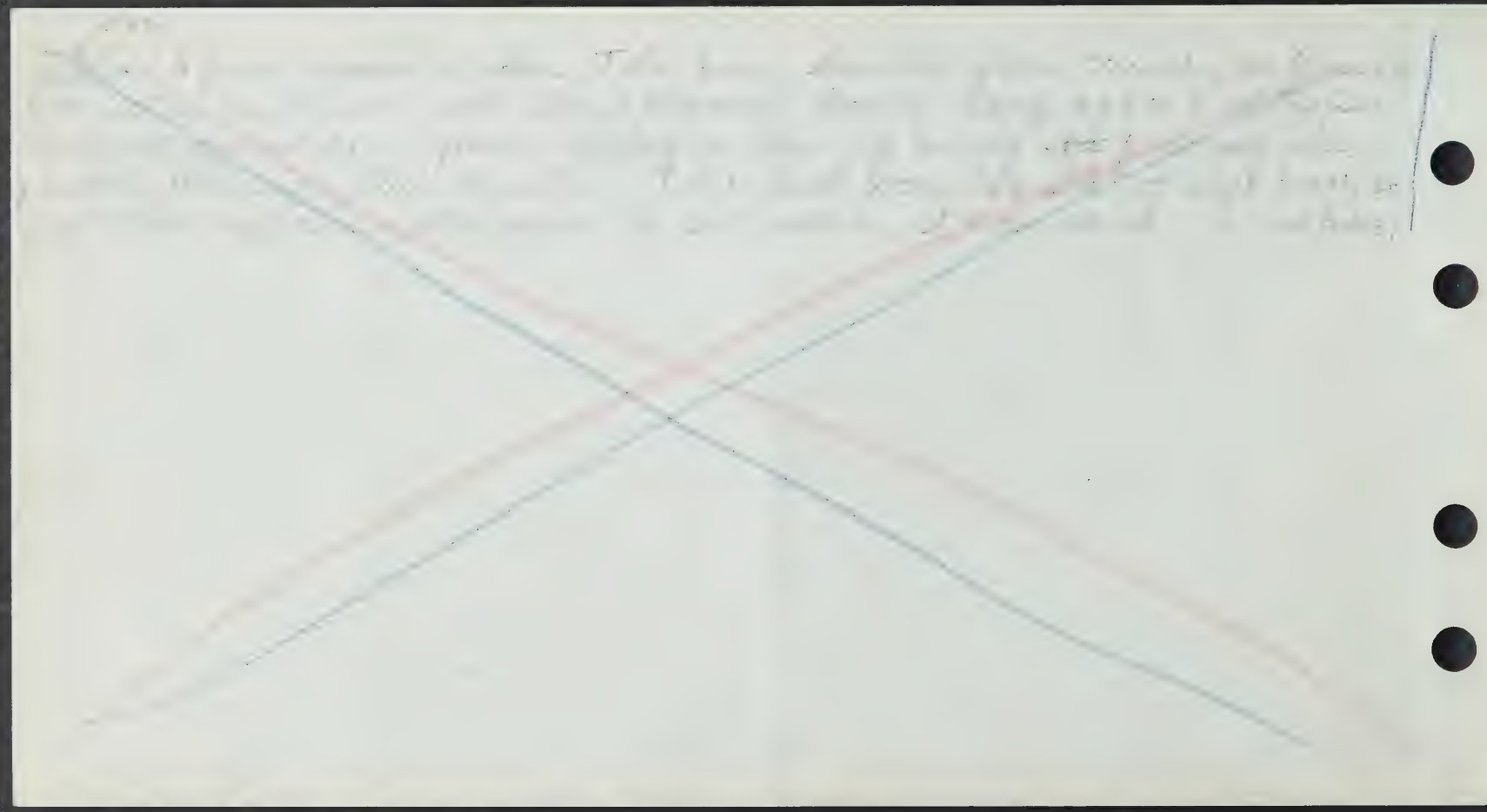

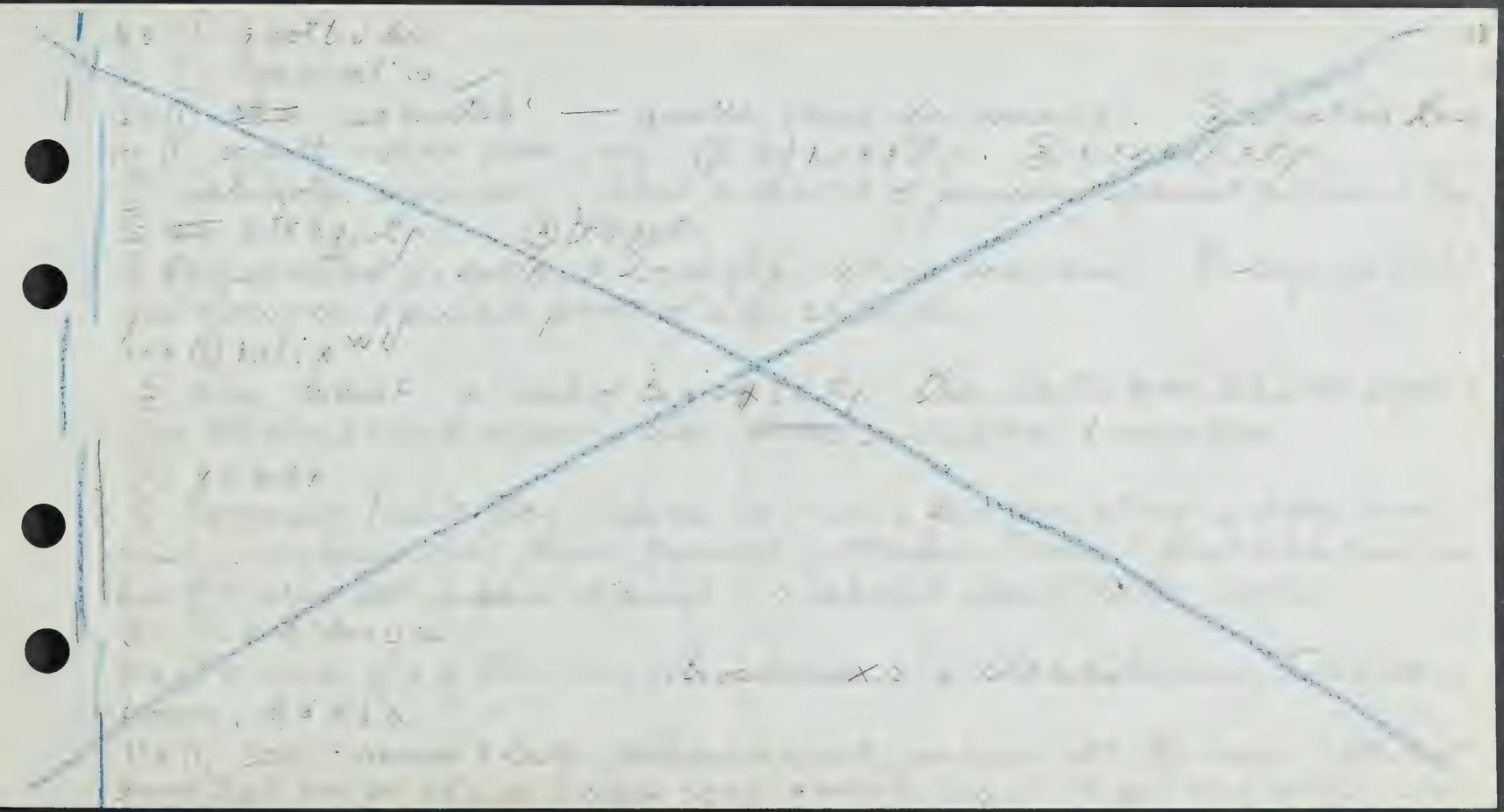

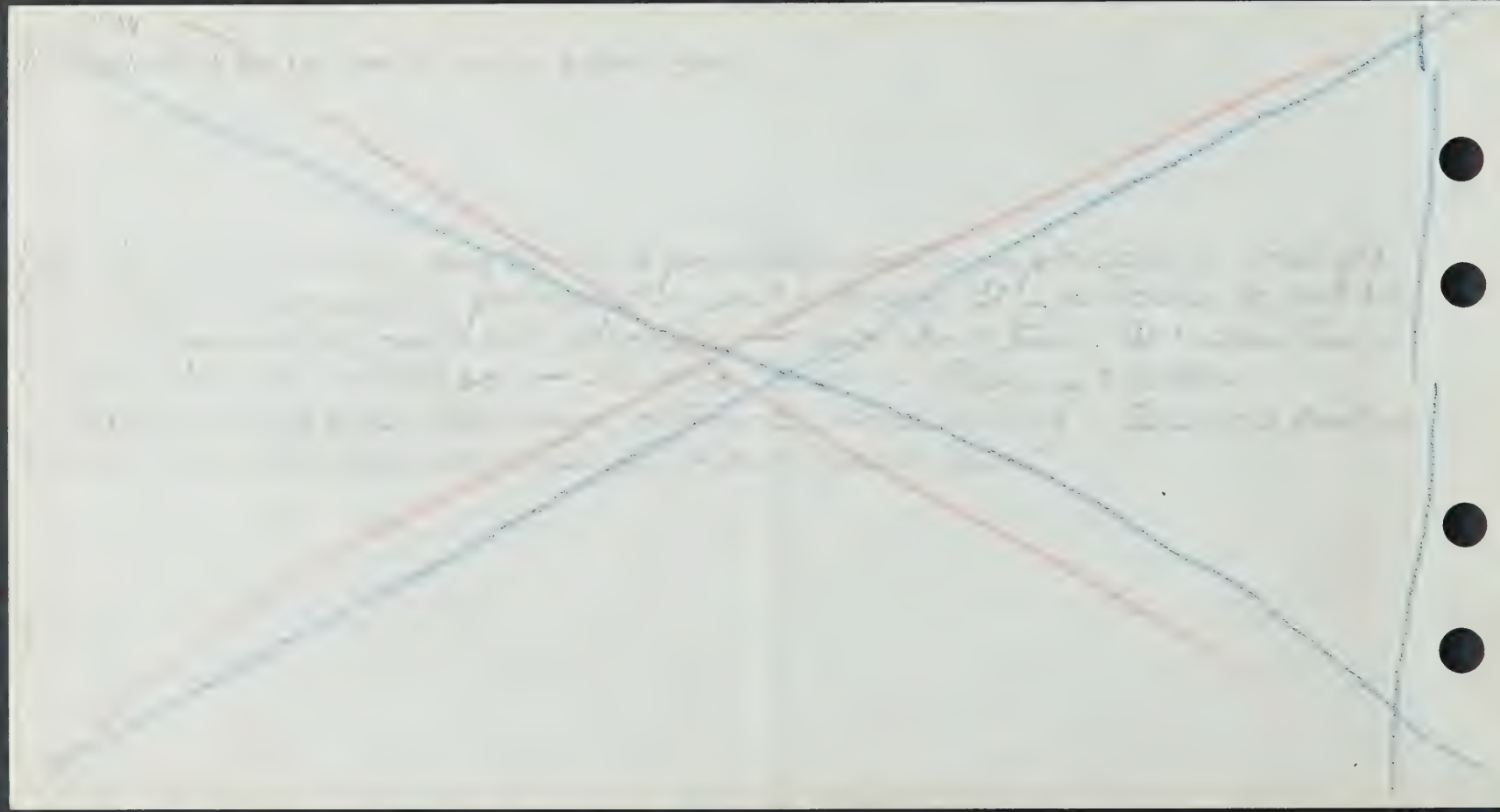

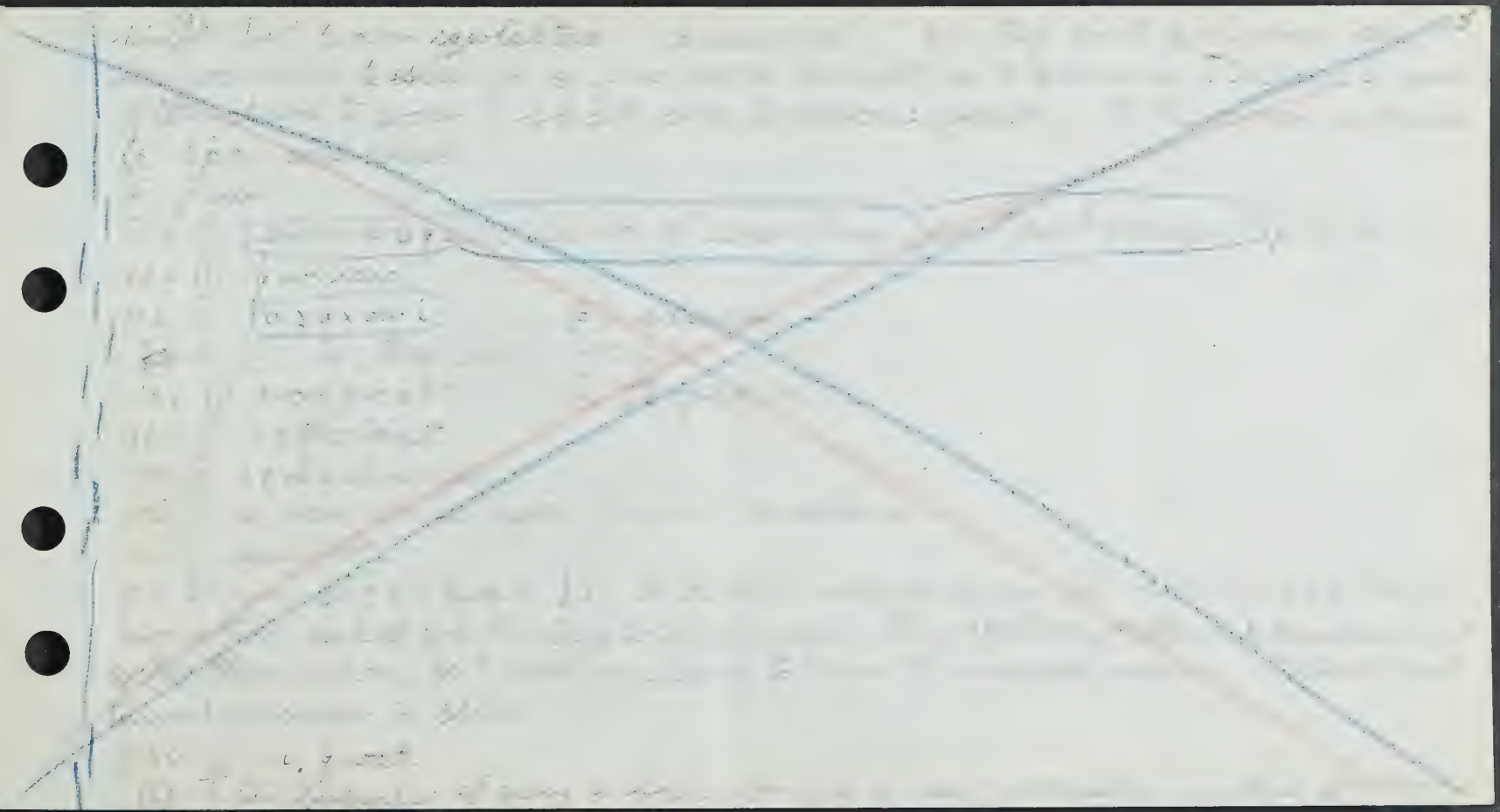

lifetime a Rivers Inlet Tyi moved to Talio & sold to a people there a right to use (qwaltiita) coming through a roof. In such a case a carpenter makes a false body which is hauled up, thro a roof, & a real one is secretly buried by a carpenter & a sing men. A deceased's goods are put in a box. Payment is made for taking them to a grave — in this way a goods are properly distributed as if a body itself had been buried. This is quite a new practice & by no means universal. Nearest approach to this in old days was when a tsimsem died: a Berkusem were unwilling to have it known that one of them had died, so they used a bursin shwanat — a thing of which was that something from above had gripped him.

Joshua is not good on this. When a sack man dies that night all are called to his house where a false body is in readiness. First of all a singer practises a sisook song (or songs) of deceased — those which he used when he was alive (alglus). When a sack man dies a sack dignitaries at once meet & discuss what shall be done, they meet secretly somewhere out in a bush. They send out the with a gomoter, instructing (the way he is to do) one of them to sound his whistle twice upon a mt. This is done. Then a short distance another blows from a roof, & again from inside a house, to tell a corpse as if a sisat had entered a corpse. (B) Then a calls goes round calling a people to (A), i.e. to (C) (E). When all are in a fluent a stands up &

(A) at ... matter.

(B) ... tells ... instrument to try ... deceased's ... sasook songs.

(C) repeating ... several times.

(D) Here we get ... announcer says, "It is hard to understand, but we will try to get a song which ... stalkman ... has brought." ... gomots is spoken of as a stalkman. Then ... instrument sings over a new song, of which a theme is (E) ... counting of how many times ... deceased has given, or it may be a song telling of a coming of a visit. This song will be repeated several times while ... gomoots helps sounding, ... musicians are skilled that they are learning a song from him it. When all have more or less got it ... deceased's ... sasook songs are sung, until everybody has received (that is heard), ... likewise ... new song is repeated at intervals. When already a young ... is sent out to run ... mask ... (e.g.) ... deceased's ... sasook songs are used followed by ... new ... Near end of this ... mask peers in, then comes down ... song is not finished (as it should be) it is indeed ... there is merely a slow beating of time as ... masks grips ... corpse ... goes up while ... down. Then someone is sent up to replace ... rope ... announcer tells how it is ... deceased's ... walkman which has taken him home.

All this is a new fashion from outside. Joshua's ... like story is of this type, telling how in ... beginning we actually sent a corpse up. Such must have been comma...

announces how a suit has come to a deceased (B) & his a kumsi & the sing together a deceased's sacred songs (C), (from a time he was a [illegible]) & ~~[illegible]~~ of an a new one telling how, owing to a number of [illegible]ons & a goods assembled thereon, all up above had opened & said should come down to grip him but there is a thump on a roof, & there appears an eagle which a lowered, grips a "corpse" & drops it by, while all cry "ge", i.e. "a safe passage whence you came & whither you are bound". Then presents are distributed, called (A), which has a significance of "what has been shaken off"; as if dust from a departing body. Then food.

202 (1) a stamnuks = where are you going? (To a toad)
e· sp̓ x o ł t t·ts = I am going to get p̓ x o ł t (p̓ x o ł t = ? solomon seal) a bean
kät ä ł ~~its~~ älaxt x watnulits ał ti n̓ti n̓' But how will you be able to reach them?
I can jump.
Go ahead. ~~Hurry.~~

s̓q w a kits mä so·
wa ł ła bina·

The above is a song with a figure. Someone keeps guessing a word.

(B) & whereby his path is OK whither he is going. His work on the world establishes his future, as a ł makes him a seat for his son on a snukumas.

5-40

catch it, hence a use of a false body to imitate what once was done. Too such stones in Tsilo Coola

(A) ā mt ta.
(B) ipā xoltai q'ān xan ilao (E)
(C) decorated with ikw & hoke & crowned with eagle tail
(D) on a bed of fresh cottonwood & willow leaves.
(E) meaning, "Accept, accept, oh salmon" A smelt calls us, his mortal victims, salmon, q'am x ān ilao.
(F) No one knows why, when, or how this law was formulated, but when a man so strikes a woman can go to cut, & refuse is thrown into a river again. This law broke down long ago & it is impossible to learn a correct time, but it was after a return of a stem, probably about August. Only spring salmon were so treated. After a time a could enter A, all except (shades).

hoke. A pubescent ♀ can only eat smoked salmon.